

The Status of the Druze Woman in Modern Society: Tradition, Challenges, and Social Change in the 21st Century

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Abstract

In the small Druze family, or rather, the biological Druze family, the father's image dominates while in the extended family, the status of the elder person is respected, and his home serves as a center for the entire extended family (Nabwani, 2005). The father of the family has great authority and control over his family members including expenses and income, choosing a spouse for his children, choosing a political affiliation, and other matters. As for the woman over the years, she has been imprisoned in her home, and a wall of stone and fence protects her yard. On her way through the narrow village alleys, she walked covering her head with a white scarf (Halabi, 1987). Traditional norms have restricted her place, her independence and her freedom of expression. However, over the years, this status has begun to weaken because the woman in the Druze society has experienced many changes in all areas of life, though slowly and partially. It is important to understand what the causes were, what the changes were affected by, and how this was expressed in the social and traditional religious framework. The questions that are frequently raised among the Druze community include: Where is the Druze woman going now? How much does the status of the Druze woman affect a variety of areas such as health, education and individual freedom?

Keywords: clerics, community, divorce, Druze, education, education, freedom, lamenter, murder, reincarnation, traditions, woman.

1. Introduction

The Druze minority in the Middle East is exceptional among the various minority groups. This minority has maintained its relatively stable and consolidated social character for nearly a thousand years. The reasons for this are the foundations of the Druze religion, which since 1042 AD has not allowed foreigners to join it, not even through intermarriage. The geographical conditions of the Druze settlement areas in the past made it difficult for foreigners to reach them and thus, strengthened their separatism.

Their conservatism is also reflected in the preservation of women's modesty, and it is precisely the traditional system that led to the exclusion of most women from the public sphere while limiting them to the private-home space. Although this custom is changing, it is still prevalent today, and the traditional dimensions of the village and the family determine the restrictions on their living space and other things that I will expand on later.

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A perfect example to illustrate this situation can be found in fieldwork, on which this study is based, and which I conducted in different Druze villages, but since the Druze religion is a secret religion and talking about reincarnation is controversial, and since it is a sensitive personal story, not all the people I have approached have agreed to be interviewed, and here an issue rose that I did not address at the beginning of the process, which is the *issue of gender*, which resulted from my being a female researcher. At the same time, most of the interviewees were men. So, I only managed to interview three women.

In Faraj's book (2006: 63-44), in the section relating to the cases of recollection, we can also see that out of the eighteen cases, there were only two that were told by women. One story was validated because the society under study is a traditional society, and it was not clear how many women would cooperate and reveal a personal story.

Although folklore can be performed in front of foreigners, real execution requires that the performer and the audience should be speakers of the same language and part of the same ethnic/professional/religious/local group (Ben-Amos, 1971: 13). Rappel (2007: 221) quotes Smadar Lavi and Ted Seidenberg's words on the relationship between the researcher and his/her interviewees as the question of representation is particularly significant in the field work that is concerned with "housework" i.e., in research carried out inside the house and on the house.

Despite the patriarchal gender inequality that has been prominent over the past few years, there has been an improvement in its social status, an improvement that has been reflected in the increase in the percentage of joining the academy, an increase in their involvement in many areas of social life, and today, to our joy, more and more Druze women are integrated into senior positions in the labor market in management, senior medicine, engineering, education, and so on.

At the outset of this study, the history and geographical and cultural location of the Druze community must be considered as the basis for understanding the dynamics of change that applies to the status of the woman from the past to the present day, in order to illuminate and examine the processes of change, to learn about the courage of the woman, and to adopt a different way in contrast to social norms of the traditions and religious limitations.

2. A brief history of the Druze community

The Druze community is an ethnic religious group living in the Middle East, mainly in Lebanon, Syria and Israel. The Druze religion developed from the Fatimid Shia Muslims in the 11th century, during the time of the Fatimid caliph Al-Hakim Bi-Amr Allah (1021-996) (Avivi, 2007: 159).

Between 1017-1043 AD, the Call (Da'wa) spread the foundations of the Druze religion throughout the Middle East, but after this period the gates of religion were closed, and the Druze have not received new believers since then. Over the years, the Druze have been treated with hostility by the Muslim rulers, and therefore, they preferred to live in mountainous areas and away from the cities (Firro, 1992).

During this period, the religion emerged as a unique religion that stands alone and strictly guards its secrets. Throughout history, the Druze have managed to maintain their unique identity and their religious and social character, which is distinct from others (Nisan, 2010: 575).

3. The geographic and cultural location of the Druze in the middle east

The Druze minority in the Middle East is concentrated in three neighboring countries: Syria, Lebanon and Israel. However, today there are quite large communities of Druze living in the Diaspora as well: In the United States and Australia, for example.

An estimate of the size of the Druze population indicates that there is about one million Druze in the Middle East: about half a million in Syria and about four hundred thousand in Lebanon (Halabi, 2002: 19).

The Druze speak Arabic and preserve their own unique cultural traditions, which include maintaining a secret religious tradition that is not open to foreigners, its principles are kept secret and are not exposed to everyone, not even to the members of the community (Nisan, 2010: 576).

The Druze communities are divided into two: To “those with knowledge” (*Uqqal/ عقال*), that is, to clerics who boast of their religious knowledge, and who are evident in their traditional and unique clothing. The second group is called the “ignorant” (*Juhhal/ جهال*), which means that they lack religious knowledge. The Druze people who belong to this group are not permitted to look into the religious books.

The 'Uqqa, namely, “the clerics,” play an important role in the community; they are the guides who seek to impart to the community the religious norms and values, which preserve the Druze religious and cultural uniqueness.

3. The status of the Druze woman in the past

The status of a single woman or a girl or a divorced woman is the lowest in the community. The Druze woman acquires a mother's status for children.

“The importance of a woman is summed up in that she gives birth to children, which is all that interests society. Her needs and benefits are not the concerns of this society, and giving birth is what matters... al-Sa'dawi (1988: 48-47). As a daughter-in-law, she must obey her mother-in-law and assist her in the most difficult housework, and the mother-in-law controls her daughters-in-law, and her status in her hierarchy and her degree of freedom are rising.”

On the other hand, there is the husband, whom the wife is supposed to obey, to fulfill her duties as a woman and raise children, but the man is exempt from all this!

Researcher Mernissi (1987) writes that in patriarchal society, the woman is born to serve the men, that is, the father, the brother, and the husband, and we must not forget the son too. Besides, she has to give birth to children.

The living process of the Druze girl can be summed up by saying that from the day she is born, she is under the observation of her mother. As an adult, she is entitled to receive education in order to understand the religious laws. Then, she can work or do the housework and be a housewife or work outside, on condition that her work does not contradict the Druze religious principles. She is deprived of life of luxury and has to live modestly and minimally in order to preserve her religion, her honor and her morality (Moadi, 1998: 112-111).

It is important to note that just as there are obligations imposed on the woman, there are those that belong to her. According to religion, there are laws that protect her and her status from polygamy. Religion forbids polygamy, and the consent of the woman to marry her partner must be strictly adhered to. The husband and wife must be on the same level, which means that a religious woman will marry a religious man. The husband has the duty to provide housing for the wife; he must respect her, and he must not make her work hard, and must allow her to pray. It is also important not to oppress her in a will or inheritance.

The status of a woman is equal to the status of a man even when it comes to divorce. The Druze husband cannot divorce his wife without a court ruling. Besides, the woman is given the same right to demand separation from her husband for the reasons that allow the husband to separate from her. In addition to all this, the Druze religion allows the Druze woman to serve as a

spiritual leader and to perform all religious functions (Saleh, 1989: 49; Falah, 2000: 113-114; Abu Rukun, 2006: 57).

However, theory is one thing and reality is another thing. Although religion gives the woman a respectable social status, social supervision on her is particularly tight, society's treatment of the Druze woman is hostile, women are compelled to obey the man in the extended family and take responsibility for the various housework alone. She has to take responsibility for raising children, and if she can fit into a job that does not violate the rules of the home and religion, then why not? The behavior of the woman largely determines the reputation – the "honor" of the whole family.

Research on gender differences in the moral educational discourse in a murder-on-family honor situation addresses this issue and answers the questions: "Is murder for family honor seen by women and men in the Druze community as a moral dilemma? Are there differences between the genders in their view about the dilemma and the ways in which it is solved?

The research is based on the murder of a woman from Daliat al-Carmel, mother of a 17-year-old boy, by her brother, when the murder was carried out in the early evening in the square of the neighborhood where he lived, in front of a large crowd of Daliat al-Carmel, and residents of the village stood around her and applauded.

Abu Rukun pointed out in her findings in (1997: 69) that in a murder-test of a Druze woman in Daliat al-Karmel, there was no significant difference between men and women regarding their attitude toward the murder. The reaction of all the men who defined themselves as separate, was more severe toward the murder than the reaction of the women. Young and old men tended to use a language of justice rather than worry. However, young and women, who defined themselves as related, tended to be less sided to murder than men.

After this incident, there were many more cases of honor murders, not just in Daliat al-Carmel, but in other Druze villages.

Perhaps the picture is more complex, because the Druze religion does indeed believe in gender equality, but it seems that the Druze society does not fully implement this equality, at least not the "old" generation. The question that rises here is: What about the man who violates "the law" and commits many "sins"? What is his punishment?

In another area, and in another subject, under the title of "Education among Druze Women," which also reflects and intensifies the whole issue of gender inequality, it turns out that after the first year of the establishment of the State, and with the application of compulsory education law, elementary schools were opened in Druze villages. This law was carried out in full with regard to Druze boys, but it was slowly applied among to the girls because of the cultural customs and traditions.

With the establishment of the State of Israel, 20 out of 981 Druze students were enrolled in the secondary school education framework. In 1959, out of 4000 students, only 111 enrolled in the secondary school, and in 1980, only 1399 studied in the secondary school. The number of boys increased 12 times and the number of girls increased only 0.77 times (Weiner-Levy, 2011: 11).

The reason for that difference between boys and girls was the drop-out of girls. The main reason for the drop-out was the religious conservatism of society that did not allow parents to send their daughters out of the house and learn in mixed schools of boys and girls. For example, in the village of Yerka, a high school was established in 1972, but the boys and the girls studied separately until 2000.

In addition to that, there were parents who preferred to send their older daughters to work in factories, especially in the sewing workshops that were opened in the Druze villages,

such as Beit Jan, where Sewing factories were opened to sew clothes for the IDF soldiers, thus contributing to the improvement of the family's economic status (Wiener-Levy, 2011: 7).

However, in an optimistic note, it can be said that in the last decade of the twentieth century, there has been a significant increase in the number of students, and most of the attention in research studies about Druze women has been turned to higher education. The girls who received such education became aware and openminded and developed a critical attitude toward their place and status in society and in the family. The period of study served as an opportunity for them to get to know their "inner self" and to rebuild their identity in a more individual way. Today, the percentage of Druze students in the academy is the highest of all times.

4. Limitations and restrictive traditions

There are many limitations and traditional restrictions and practices that have blocked the Druze woman from reaching higher education institutions or, for example, integrating into the labor market outside the village, preventing her from studying in mixed institutions – men and women (Faraj-Falah, 2005). Women prevented from driving, although today most young women do.

In addition, the exit from the personal compound to the public compound is generally unacceptable and many of the young women are forbidden even today unless they are accompanied by a first-degree relative.¹ These actions of the young women occasionally dragged the clerics into calling for boycotting them and their families (Levi-Wiener, 2003). Another traditional restrictive practice is that women are prevented from staying with a man who is not related to them or from engaging in conversation or speech that is not necessary because these are behaviors that religion completely forbids (Moadi, 1998: 113).

Winer-Levy (2011: 25) addresses additional difficulties and limitations that stood in the face of the Druze woman especially in her higher education, such as: traditional social failures that are similar to those in the Muslim society. Many parents believed that studies were not necessary for girls, since they would get married and stay home. Besides, higher education requires considerable economic investment. In addition, a married daughter moves to live with her husband and his extended family and is considered part of their family. So, the money and time spent by her family do not stay in the daughter's original family, but rather pass along with the daughter to the husband and his family (Weiner-Levy, 2011: 8-13).

Sheikh Kamal Moadi (1998) also talks about this, and his remarks indicate that the content of the studies themselves also created resistance:

"But now, with the development of sciences and the expansion of general education that men and women alike gain, some Druze see the ideal woman in a figure different from her previous figure, and this is the difference between two concepts of the female figure. According to the traditional view, her personal status is based on the Druze religious worldview, while according to the modern view, her status is based on the modern culture that is not based on religious values. It is a mystery to me if it is possible that modern culture could be a proper way for a Druze woman to maintain the foundations of her religion" (Moadi, 1998: 111).

¹ The "separation" is a practice that mainly excludes women from the public sphere, a practice that is common in Muslim societies and also exists in the Druze community (Hussain & Smith, 1999: 50).

Along with all that was mentioned above, the Druze woman knew how to deal with all the challenges, stood firm against all the obstacles, and played esteemed roles, and with the time-run she proved herself and caused a breakthrough for other women, which I will expand on later in the article.

5. The situation today

5.1 *Changes in the status of the Druze woman in the present*

Despite the fact that the Druze society has believed in equality between men and women theoretically, the power has always been in the hands of the man: women must obey men, avoid contact with others and focus on housework and raising children, and thus, the culture and society blocked women from integrating into public places to learn and develop professionally.

However, all this is expected to change because toward the end of the 19th and the beginning of the 20th centuries, the buds of social change began to bloom, and this began with employment, with its main characteristics being the transition from agriculture to handicraft outside the residential communities. While this change did not lead to emigration from villages to cities, it played a significant role in the transformation and modernization processes.

Another parameter that must be considered is the place of the clan (*hamula*) as a basic social framework, as a change has taken place in it and in the power of the individual in society. Some believe that proximity to cities and the process of urbanization weakens the traditional way of life in the villages, while others attribute the loosening of cultural norms to the service in the IDF. During the military service, young people become acquainted with a different way of life than they were used to in their village. Many of their views change and their attachment to the clan (*hamula*) is undermined, Weiner-Levy, 2011: 23).

If we proceed further with time, we will see that in recent years, the Druze woman has experienced many changes in other areas of life as well such as "Marriage and the Choice of a Husband." Parents must strictly adhere to the consent of their daughter to marry her spouse. The husband and wife must be on the same level, which means that a religious girl should marry a religious man. The wife must receive a residence from her husband, and he must respect her, must not force her to work hard, and must allow her to pray. It is important to note that most families prefer that their daughter marry her cousin or another family member from the same village. The general preference is that girls should not marry boys outside the village where they live.²

With regard to divorce, there is equality, too. Both husband and wife can seek divorce, which is not possible in other faiths. Not only that, but also Al-Amir al-Sayyed did not allow separation between the two spouses, unless all the reconciliation processes between them are exhausted, and it becomes clear that the husband did not express desire of divorce in time of distress or anger. Al-Amir al-Sayyed³ gave equality in divorce, and thus, the wife has the same

² The Druze observe the custom of the Hebrew Yiboom (Levirate). They make the widow marry her husband's brother, in order to preserve the name of the deceased husband and the children and the integrity of the family and property (Falah, 2000: 112).

³ Al-Amir al-Sayyid Jamal al-Din 'Abdalla al-Tanukhi (May 1417 – September 1479) was a Druze theologian and commentator. He has been described as "the most deeply revered individual in Druze history after the hudud who founded and propagated the faith". He is mostly famous for writing many books referred to as "al sharh" or الشرح in Arabic which means "the explanation". As their title suggests, these books are a deep explanation of the *Epistles of Wisdom*. His tomb in Aabey, Lebanon is a site of pilgrimage for the Druze. Wikipedia, Quoted from: Salibi, Kamal (2019, 1st edition 1988) *A House of Many Mansions. The history of Lebanon reconsidered*, p. 144.

rights as the husband in the matter of breaking off the marriage ties, and gave her freedom of expression in the matter of marriage relations with her partner. This is due to a religious principle that one spouse should not be forced to continue marriage with the other partner against his or her will (Hassan, 2015: 14-13).

More and more women have chosen to oppose conservatism that has set them in their own lives, and this is reflected in their studies when they began studying in institutions of higher education, when they started learning “masculine” professions such as engineering, and other “masculine” jobs, abandoning traditional roles.

Many young people today choose any profession they want in Israel and even abroad in search of knowledge and academic degrees. It is possible to see that the number of female students beat the number of male students and the impact of this is reflected in the Druze lifestyle and socioeconomic situation. Women from the Druze sector became part of the workforce and began to work in a variety of occupations. However, there are still communities within the Druze society that block their daughters from studying in these institutions.

Court, Abbas and Walters (2012) note that the revolution in this society and the integration of Druze women into a career caused religious ostracism by clerics, excommunication and rejection, which in turn exerted social pressure on the families of young women. These families, despite being supportive of academic studies for their daughters, which opposed the traditional norms of the Druze religion, limited the movement of the young women by their husbands, fathers and clerics.

6. New roles of Druze women in modern society

As women turned to higher education, they broke through the barriers of existing roles and opportunities and acquired new opportunities for advancement and personal development. The first women in the past turned to this path despite the resistance of the villagers and religious prohibitions, and despite the fact that a boycott was sometimes imposed on their families (Falah, 2000).

Wiener Levy (2003) noted that fathers had a great influence on their daughters, education. They encouraged and supported their studies, but on the other hand, alongside the father's place, the absence of a mother's place stood out (Weiner-Levy, 2003: 274).

The social “role” of the first women in the community to go to school and the breakthrough was not only perceived as a personal change, but the women saw themselves as having a social role to pave a way to enable higher education for other women. To this end, the women were careful not to deviate from traditional norms to prove that it is possible to learn and to preserve the traditions (*Ibid.*: 275).

The teaching professions were the flagship professions that were considered the most suitable because work also allows a woman to stay in the village area. Besides, in terms of working hours, these professions are more available near the woman's home. At the same time, there were some girls who turned to engineering studies at the Technion, Institute of Technology and over time, after higher education became legitimate, women also began to study nursing, a profession that was unacceptable because the profession requires physical contact with men.

Other areas of study in which women also broke through include physical therapy and medicine, even though this area is considered “non-traditional,” and those who chose this position challenged Druze society because they chose a profession that includes characteristics that constitute “haram” (taboo), something that is forbidden socially, and sometimes even religiously sinful. Some women chose other professions that demanded direct contact with men in the workplace.

Nevertheless, women found their way through the challenges and opened the way for other women who looked at them with respect. There were many projections of higher education on both the woman's life and her family: Educated people control their lives more, are more independent, and report greater satisfaction with their lives. There have been many studies on the impact of education and its implications on women in the Arab society (Al-Haj, 1987; Mamoon, 2006; Malik & Courtney, 2011).

7. Cases where women are still dealing with traditional difficulties

7.1 *The Druze widow: Status and adjustment*

Though the Druze society is conservative and has norms that require the woman to remain in the private space of the house, and thus, allow male supervision, in reality, male supervision is not equally valid for all women, and in practice, widows in this society encounter various social and family restrictions that are not valid for those who are married.

While the married woman is protected by her husband and receives food that includes economy, residence, etc., the widow, in light of the implicit status of the married woman, has a problematic status because she lacks protection and support, and from the social point of view, she has the potential of being threatened, because she lives without the observation and protection of a man, which partially also applies to the divorced woman. Moreover, as far as the husband's family is concerned, she is perceived as having a dual obligation to both her family of origin and her husband's family (Saad, 2015: 7).

The Druze widow faces many dilemmas that are influenced by social restrictions and traditional difficulties such as: Who will take care of her? Who's going to watch her? Who will accompany her and her children? Can she go out? But what will people say?

Herkovich-Amir (2008) discusses the issue of remarriage among Druze widows and found that if the widow decides to remarry, she will usually have to give up raising her children for the benefit of her husband's family, even though the Druze religion does not rule out remarriage and does not state that the widow who wishes to remarry a man who is not a member of the family, should give up her children and move them to the family of her late husband.

The social customs in this case determine the law, not the secular or religious law. The age of the widow and the number of children and the gender of the children influence the decision of the widow whether to remarry or not.

7.2 *Perception of the moral discourse in a murder situation based on family honor*

It is hard to believe that in Israel 2024 there are still such phenomena. The Druze religion as in all religions has problems with sexual intercourse. First of all, according to religion the soul must be pure from any particularly bad act and avoid two things: Homicide and sexual intercourse outside of marriage, and under this prohibition, intermarriage for both sexes is also prohibited. It is important to point out that since the establishment of the State, many Druze men have married Jewish women, and none of them has been murdered, while Druze women who have married Jews are unknown.

These characteristics shape the values and norms, and the Druze person may perceive himself as representing the entire community, and the norms shape the behavior of the person, and his self depends and is related to the self of the entire community, whose people are similar to each other (Abu Rukun, 1997: 9).

There is also another thing, and that is the behavior of women regarding the issue of “sexual morality,” namely, having forbidden sex outside marriage. In this case, the shame must be concealed and kept unknown, and if the matter is known publicly, there is no solution but to murder the woman. Now, imagine what would happen if the man committed this crime. Would he be murderer?⁴

The bottom line is that there is more justification for killing the victim when she is closer to the killer. It implies that the murder “saves” the murderer from shame, as in the case I mentioned of the girl who was murdered by her brother in front of a lot of people who applauded to him! So, he is not only right, but important.

8. Conclusion and a look at the future

As far as the status of the Druze woman is concerned, it can be seen that the members of the community are divided into two camps: The camp of the supporters and the camp of the opponents. The camp that supports the traditional approach, and the camp that opposes the women’s right to independence, and opposes the Druze woman’s choice to be engaged in “non-traditional” professions.⁵

Today in the modern era, the Druze have broken through the restrictions and are more open onto the outside world, which is reflected in the number of girls who choose to join the academy in Israel and abroad in order to fulfil challenging roles, and break gender stereotypes.

Khatib (2023), in her study of “mathematics and gender,” examined gender perceptions of the mathematics profession, and one of the questions was: “Who is better in math, girls or boys or from the Druze community?” The findings show that the complete sample chose the answer: “the same” (43.73%), which thinks that the two genders are good at math.

Focusing on boys versus girls, the percentage of girls in all three age ranges outweighed the percentage of boys’ choice. Looking at the entire sample (28.97%) chose girls, (16.71%) chose boys. The study involved 359 Druze volunteers aged 18-67 (Division, 2023: 18-16).

The woman and her status have great importance in the life of the Druze man and in the life of the family, for example: It was proved that maintaining the balance of diabetes among Druze women can be affected by the role and status of women within the family, the ability to self-control, her position in the decision-making process, and the impact of culture and society on her life.

The manner in which the disease is perceived and the effect of religion on the conduct of the disease should be examined through a wide-ranging study of the effect of the status of women in the family in particular and in society in general on the conduct of diabetes among women to promote the health of women and to maintain the balance of the disease in her (Kablan, 2015).

The study was intended to describe the status of women in the Druze family, beliefs and culture in which dietary habits and practices that affect the balance of the disease and

⁴ We need to distinguish between two concepts of honor (شرف) – and “ardh/عرض”. “honor” can rise and fall according to individual behavior, and “ardh” is related to the woman’s behavior in the issue of sexual morality (Abu Rukun, 1987; Ginat, 1997).

⁵ Gender stereotypes are universal views or preconceptions that people hold about the traits and characteristics that men and women hold, and the roles they should perform. The attribution is only because of the social affiliation of women or men.

management among women to identify barriers that hinder the balance of the disease and to ascribe meaning to them in the treatment of health services.

Among the things that can keep the Druze woman's place in tradition are the following: In the Druze tradition, interpersonal relationships in society are strongly influenced by religious orders. Special importance is known to the Druze members in maintaining the seven religious orders called "Al-Ta'alim / the Instructions." They are expressed in the framework of working relations within the Druze society as a commitment on the part of the manager, his behavior, and his attitude toward his employees in general, and toward the working woman in particular. Similarly, religious orders of this kind can characterize the code of conduct that religion places for the manager such as "pregnant women." The Druze tradition recommends that the manager should show special regard to the pregnant woman worker. The tradition also prevents him from abusing the power under his control and his authority as a manager in relation to a pregnant worker (Shahin, 2014: 18-17).

But today, of course, it is the laws of the State that regulate the rights and obligations of a pregnant worker and her status without regard to religion, race and culture.

Another thing that should be preserved in another area related to the observance of a religious command is that a woman can serve as a *lamentor* at funerals. The lamentor has appropriate personal skills and abilities that she has learned and acquired from participating in previous ceremonies and developed herself by personal effort. To be a *lamentor* means that she fulfills a religious commandment. Lamentation is permitted according to the Druze culture during the funeral and in the presence of the dead person.⁶

The Druze women accept religious legitimacy for lamentation and regard its implementation as a commandment and as an act of charity. The lamentor actually reinforces a central principle in the Druze faith, the principle of acceptance and content, and she applies it in practice by performing religious lamentations with content and acceptance.

This practice has both a social and a religious significance. The lamentor sees herself as a messenger for the preservation of the tradition of values and social norms. In a traditional Druze society, the lamentor and her executive capabilities are considered personal and social capital, which gives her a special social status, power and influence (Nasaraldin, 2021: 78-75).

Research on subjects of change is often focused on historical or revolutionary change processes such as the feminist revolution, but there is little research on women's personal change processes. There is no doubt that the Druze woman and her status are undergoing changes, changes that can help me and others learn about ourselves as women. Although there are few studies on Druze women, I have been assisted by studies on women in the Arab society because of the similarity in customs and lifestyles.

The purpose of this study is to illuminate and examine the social role of the pioneer women in community, the changes and transition of the woman from a housewife to an educated woman who plays a senior role, how a change in the sense of self-worth causes a reduction in dependence on society. However, at the same time, to talk about painful issues that are still unresolved in the 21st century, such as honor-murder. We all hope that changes in all areas of life will affect this issue and lead to support gender equality.

⁶ "Almoazara" means participating in the brothers in religion in their grief and joy, and the preservation of the brothers. These are two central principles in the Druze culture and religion.

The journey of the Druze woman throughout history is complex and full of challenges and obstacles, but in an optimistic note, we can conclude by saying that the positive trends in the education of Druze women provide a basis for the hope that they will continue to develop and play more significant roles in the Israeli society in general and in the Druze society in particular.

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